

St. Michael Antiochian Orthodox Church of the San Fernando Valley
a Parish of the Antiochian Orthodox Christian Archdiocese of North America
16643 Vanowen Street; Van Nuys, California; 91406 **stmichaelvannuys.org**

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The Fifth Sunday of Great Lent

The Commemoration of Our Righteous Mother Mary of Egypt;

Eutychios, patriarch of Constantinople; Venerable Platonida of Nisibis in Syria

Sunday, April 6, 2025

Tone 8; Eothinon 8

Apolytikion of the Resurrection (Tone 8)

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

Apolytikion of St. Mary of Egypt (Tone 8)

Through thee, the divine likeness was securely preserved, O mother Mary; for thou didst carry the cross and follow Christ. By example and precept thou didst teach us to ignore the body, because it is perishable, and to attend to the concerns of the undying soul. Therefore, doth thy soul rejoice with the angels.

Apolytikion of our Patron the Archangel Michael (Tone 4)

O ye foremost of the heavenly hosts we beseech thee, though we are unworthy, pray that we may be encompassed with a shadow of Thy unearthly glory, preserving us who kneel and cry endlessly: deliver us from oppression since ye are the prince of the Highest Power.

Kontakion for the Theotokos (Tone 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Daily Readings

THE EPISTLE (for the Fifth Sunday of Lent)

*Make your vows to the Lord our God, and perform them.
God is known in Judah; His Name is great in Israel.*

The Reading from the Epistle of St. Paul to the Hebrews (9:11-14)

Brethren, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), He entered once for all into the Holy Place, taking not the blood of goats and calves but His own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?

THE GOSPEL (for the Fifth Sunday of Lent)

The Reading of the Holy Gospel is according to St. Mark (10:32-45)

At that time, Jesus took His twelve Disciples, and began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem. And the Son of man will be delivered to the chief priests and the scribes, and they will condemn Him to death, and deliver Him to the Gentiles. And they will mock Him, and scourge Him, and spit upon Him, and kill Him; and after three days He will rise." And James and John, the sons of Zebedee, came forward to Him, and said to Him, "Teacher, we would that thou shouldest do for us whatsoever we shall desire" And Jesus said to them, "What do you want Me to do for you?" And they said to Him, "Grant us to sit, one at Thy right hand and one at Thy left, in Thy glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to Him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized. But to sit at My right hand or at My left is not Mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant at James and John. And Jesus called them to Him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you

must be servant of all. For the Son of man also came not to be served but to serve, and to give His life as a ransom for many.”

The Synaxarion

On April 6 in the Holy Orthodox Church, we commemorate Eutychios, patriarch of Constantinople; and Venerable Platonida of Nisibis in Syria.

On this same day, the Fifth Sunday of Great Lent, it was ordained that we make remembrance of our Godly Mother Mary of Egypt.

Verses

Spirit rose up, flesh melted away erewhile;
hide, O earth, the worn bones of Mary's body.

Once, during the Honorable Fast, the priest-monk Zosimus withdrew into the wilderness. He caught sight of a withered woman named Mary; her hair was white as snow. Mary then told Zosimus that she was born in Egypt and at the age of 12 began to live a life of debauchery in Alexandria for 17 years. One day, she went to Jerusalem to enter the church to venerate the Honorable Cross. However, some invisible force restrained her. In great fear, she gazed upon the icon of the Theotokos in the vestibule and prayed that she be allowed to enter the church, all the while confessing her sinfulness. She was then permitted to enter the church. Having venerated the Cross she again entered the vestibule and, before the icon, gave thanks to the Mother of God. At that very moment she heard a voice saying: “If you cross the Jordan, you will find glorious rest!” Mary left for the wilderness and remained there for 47 years in repentance. She bade Zosimus to come back in one year with Holy Communion, which he did. The following year, on Holy Thursday, April 1, 522, Zosimus discovered Mary's lifeless body, and buried her. Thus, the Lord glorifies penitent sinners. The Church exalts and exemplifies Mary to the faithful in Great Lent as an incentive for repentance that brings entry into the Heavenly Kingdom. *Through her intercessions, O Christ God, have mercy upon us. Amen.*

OFFERINGS

Special offerings and requests for prayer are being made . . .

for the repose of the newly-departed Archdeacon George Shishim
(+31 March, 2025). Memory eternal.

for the repose of the newly-departed Khouriye Christine O'Grady, beloved wife of Father Patrick O'Grady, by William Nehme

for the healing of Mark Rozells, by his wife, Anita.

for the newborn child: Penelope born to Emma & Anthony Botezatu on March 31, 2025. May God grant them a long life!

for the one-year memorial of David Peck, the brother of Pat Malouf (+6 April, 2024). Memory eternal.

for the wellbeing and blessed Lent of the Sisters in Christ of our parish Psalter Group: Elizabeth Waters, Pat Malouf, Frances Allen, Marcia O'Dea, Deanna Jubran, Charlotte Murr, Samia Habib, Monica Juganu, Mary Ann Mitchell, Joyce Britton, Daphne Thabet, Basma Madain, Erika Cooper, Rima Hage, Michelle Moujaes, Amy Azzam, Samar Najjar, Souheir Alrachid, Nicole Webster, Katie Jubran and Charmaine Darmour

We thank Omaina & Sam Azzam, Katarina & Jerrius Jubran, for hosting last week's Wednesday Lenten dinner.

Note: On each of the five Sundays of Great Lent, the prayers of St. Basil the Great are used within the Divine Liturgy. The five Sundays of Lent are among the ten times when the Liturgy of St. Basil is used each year. Others include: January 1st, the Feast of St. Basil, January 6th, Holy Theophany, Holy Thursday, Holy Saturday and Christmas Eve.

The origin of the Liturgy of St. Basil is Antiochian, specifically from Cappadocia where St. Basil was a bishop. It is older than the Liturgy of St. John Chrysostom, perhaps by two centuries. The Liturgy of St. Basil was known to be the standard weekday liturgy in the Great Church of Constantinople (*St. Sophia*) up until the 6th century, after which the Liturgy of St. John Chrysostom began being commonly celebrated on Sundays.

To follow the service from our red service book (found in the chair shelf) beginning on page 71; and 130 (Arabic text). In the blue service book, you will find the entire Liturgy of St. Basil beginning on page 103. A link to the entire service is also available on-line at: <https://stmaximus.org/files/Documents/StBasiltext.pdf>

Zoom Meeting Virtual Bible Studies Will Resume in May

Our Weekly Bible Study will resume after Pascha. The link for the last recorded links on prayer are available by request by contacting Father Timothy at: frtimothy@stmichaelvannuys.org

Note to Coffee Hour hosts: coffee and paper goods will be provided each week.

Holy Bread Offering List

Apr 13 - (Palm Sunday) open

Apr 17 (Holy Thursday) open

Apr 20 (Holy Pascha) open

Apr 27 - open

Coffee Hour Hosts Calendar

Paschal Breakfast

Please contact Father Timothy (818/219-3761; frtimothy@stmichaelvannuys.org) to sign-up to offer Holy Bread or to host the Coffee Hour.

LITURGICAL CALENDAR

[Note: We are currently in the period of the Great Fast.*]

Monday, April 7th - Great Compline, 6:30 p.m.

Wednesday, April 9th – Liturgy of Presanctified Gifts, 6 p.m.

Friday, April 11th – Little Compline with the Canon of Lazarus, 6:30 p.m.

Lazarus Saturday – April 12th

The Preparation of Gifts (Proskomedie), 10 a.m. Divine Liturgy
Great Vespers, 5 p.m.

Palm Sunday**

[Note: There are no memorials held on Palm Sunday]

Sunday, April 13th – Orthros, 8:45 a.m.

The Procession of Palms and The Divine Liturgy, 10 a.m.

Complete texts of church services are available on-line at:

<https://antiochian.org/liturgicday>

* For more information on fasting or questions, speak with Father Timothy.

** Fish, wine and oil are permitted on Palm Sunday, April 13th.

Holy Pascha (Easter) is celebrated on Sunday, April 20th.

HOLY WEEK SERVICE SCHEDULE

*NOTE: Confessions will be heard before and/or after the services, **or** by appointment during the week. It would be most appropriate for confessions to be completed by Holy Wednesday (April 16th) just prior to the Sacrament of Holy Unction and the Holy Thursday morning Liturgy.*

THE SERVICES OF GREAT AND HOLY WEEK

Palm Sunday Evening – April 13th

Bridegroom Orthros and Procession, 6:30 p.m.

Great and Holy Monday – April 14th

Bridegroom Orthros and Confessions, 6:30 p.m.

Great and Holy Tuesday – April 15th

Bridegroom Orthros and Confessions, 6:30 p.m.

Great and Holy Wednesday – April 16th (with His Grace, Bishop ANTHONY)

Confessions

The Sacrament of Holy Unction, 6:30 p.m.

Great and Holy Thursday – April 17th

Vesperal Liturgy of St. Basil, 10 a.m.

Orthros of the Twelve Passion Gospels, 6:30 p.m.

Great and Holy Friday – April 18th

Great Vespers of the Descent from the Cross, 3 p.m.

Orthros of the Lamentations and Procession, 6:30 p.m.

Great and Holy Saturday – April 19th

Service of the Preparing of the Holy Gifts (*Proskomedia*), 8:30 a.m.

Vesperal Liturgy of St. Basil the Great, 9 a.m.

SERVICES OF THE GLORIOUS RESURRECTION – HOLY PASCHA

The “Rush Procession” Orthros, 11:30 p.m.

The Divine Liturgy and “Agape Breakfast”

Holy Pascha – April 20th

The Paschal Vespers of Love (Agape), 11 a.m.

ANNOUNCEMENTS

Attention Parents and All Catechumens:

Learn the meaning of our offerings and prayers at the Liturgy: Father Timothy will be teaching the children (and any adult interested in having an “up-close” lesson) about the preparation of the Holy Bread offering just

before the Lazarus Saturday Liturgy on Saturday, April 12, 2025, beginning at 10 a.m. The prayers for the preparation of the offering at the “table of the offering,” called the *Prothesis* [pro-THEE-sus] table, will take place just prior to the beginning of the Divine Liturgy for all to see, with explanations of the prayers and actions by the priest. It will be a beautiful way to begin Holy Week as we celebrate Christ's entrance into the Holy City of Jerusalem. The service may also be live-streamed on the parish YouTube and Facebook channel available through our parish website.



Weekly Teaching by Metropolitan SABA (in English and Arabic)

View the message from Metropolitan SABA here, available in English and Arabic: “Father Lev Gillet: A Monk of the Eastern Church, Part One:” <https://www.antiochian.org/regulararticle/2383>

ST. MICHAEL GOLF CLASSIC

MONDAY

JUNE 2, 2025

WOOD RANCH GOLF CLUB

GOLF OR DINNER

REGISTER HERE →



<https://buytickets.at/stmichaelantiochianchurch/1570394>

Don Meena (661) 623-0340

Fred Milkie (818) 535-4243

Food for the Hungry People Drive

You may have received the Food for the Hungry People mailing from Robin Nicholas. Your contribution may be made through our parish by writing your check to "St. Michael Church", earmarked: "FFHP" and our parish collection will be sent in at the end of Great Lent. Coin boxes are also available in the narthex. Thank you for your support of our annual Lenten charity campaign.

32nd Annual St. Michael Golf Classic

Mark your calendar for The 32nd Annual St. Michael Golf Classic: Monday June 2nd 2025 at Wood Ranch Golf Club, Simi Valley, CA. Please visit the [32nd Annual St. Michael Golf Classic](#) website to register. Join your St. Michael family for a day of fellowship and fun. For more information, don't hesitate to get in touch with Don Meena (661-623-0340, donmeena@sbcglobal.net) or Fred Milkie (818-535-4243, milkief@aol.com).

Creative Festivals

Expressions of Faith in Sunday Church Schools across the Archdiocese--are underway! This is an exciting annual tradition for our students as they create projects to express their faith in the categories of art, poetry, creative writing, and photography (and video, in some dioceses). Please see our Church School Superintendent, Cooper Rowe at superintendent@stmichaelvannuys.org for more information.

57th Antiochian Orthodox Archdiocese Convention in Chicago

Host: St. George Church; Cicero, Illinois; July 20-27, 2025

Go to: <https://www.ac2025chicago.org/hotel/> to register for your hotel room (\$189/night) at the Hyatt Regency O'Hare Chicago. For a view of the Convention Schedule, click here: <https://www.ac2025chicago.org/schedule/>

Camp Scholarships Now Available

Please see Father Timothy to request a scholarship to St. Nicholas Summer Camp Program as soon as possible to meet the upcoming deadline. You may also e-mail him at: frtimothy@stmichaelvannuys.org



DIOCESE OF LOS ANGELES & THE WEST PARISH LIFE CONFERENCE

JUNE 25 - 29, 2025

HOSTED BY:

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH,
SAN FRANCISCO
WWW.LAPLC.ORG

HIGHLIGHTS:

- His Grace Bishop ANTHONY's first PLC as our Diocesan Bishop
- Morning & Afternoon Workshops
- Young Adult Dinner
- Taco Thursday Welcome Reception
- Organization Meetings
- Bible Bowl
- Ice Cream Social & Teen Dance
- Brunch with Bishop ANTHONY and Awards Presentation
- Oratorical & Choir Festival
- Middle Eastern Dinner and Dance (Hafli)

HOTEL:

- Hotel Group Rate: \$179/night plus local taxes/fees
- Group rate available 3 days before/after Conference
- Complimentary shuttle to & from San Francisco airport
- 10% discount at all hotel food outlets



CHECK OUT OUR WEBSITE
BY USING THE QR CODE
BELOW OR VISITING
LAPLC.ORG



Annual Parish Life Conference

Host: St. Nicholas Church; San Francisco, California, June 25-29 2025

Go to: <https://www.antiochianevents.com/los-angeles> to register for your hotel room (\$179/night) at the Hyatt Regency San Francisco Airport.



**The Order of St. Ignatius of Antioch
Los Angeles Area Fellowship Dinner**

**Sunday, May 4, 2025
5:30 p.m.**

Middle Eastern Dinner

Welcoming

**Right Reverend Bishop ANTHONY
Diocese of Los Angeles and the West
Auxiliary to the Metropolitan**

**With special guest
Dennis Awad
Chairman of the Board
Project Mexico & St. Innocent Orphanage**

**Phoenicia Restaurant
343 N. Central Avenue
Glendale, CA 91203
(818) 956-7800
*Valet parking \$15***

Name _____ No. Attending _____ Total (@ \$80 pp) _____

Phone _____ Email _____

Please make check payable to *Order of St. Ignatius* and mail by **April 25, 2025** to:

Mary Milkie-Andrews

8001 Corte Rey

Bakersfield, CA 93309

(661) 364-3898 or mandrewsmd@yahoo.com for any questions

PASTORAL SERMON
The Fifth Sunday of Great Lent
Commemorating St. Mary of Egypt
By V. Rev. Timothy Baclig
April 6, 2024

One of the hymns in our Sunday Orthros (early morning) service highlights the witness and testimony of the penitent saints, like St. Mary of Egypt who we commemorate on the Fifth Sunday of Great Lent: *The Kingdom of God is not food and drink, but righteousness, spiritual striving and holiness...* This hymn is taken from the words of St. Paul who said: “The Kingdom of God is not food and drink, but righteousness, joy and peace in the Holy Spirit.” (Romans 14:7). Our Lord Jesus Christ also said, “Man does not live by bread alone, but needs every word that God speaks.” (Matthew 4:4). And from His Sermon on the Mount we hear, “Blessed are those who hunger and thirst for righteousness, for theirs is the Kingdom of Heaven.” (Matthew 5:6). Then, perhaps among the most frequently quoted verse are the words of Jesus: “Be concerned above everything else with the Kingdom of God and what He requires of you, and He will provide you with all these other things.” (Matthew 6:33 NIV).

Christian virtues are spiritual qualities increase a person’s experience of heartfelt joy and inner peace. These eternal virtues are practiced with a mature understanding that our life does not consist of relishing in temporal (earthly) things, fixating upon fleeting passions, or trusting our emotions.

You and I determine each day: How much is enough to live? How much is enough to eat? How much is too much to spend? How much quality time we should be spending with someone? The list goes on and on. Having survived a pandemic and now becoming aware of the consequences of war in our day has made us all very conscious of these questions. In his letter to Timothy St. Paul says: “Godliness with contentment is great gain” (I Timothy 6:6). He goes on: “For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trip and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs” (I Timothy 6:7-10).

Great Lent is often defined in terms of fasting from the food we normally eat. However, the fast also involves applying our talents and skills, as well as the management of our resources. We tend to forget that our Lenten discipline of fasting is accompanied with prayer and good works.

At each of the evening Liturgies of the Pre-sanctified Gifts we pray the words of St. Gregory Dialogist: ...*Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise Thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto Thee, establishing all of our members and our minds by Thy Grace.*

How is any of this possible? What are we saying by praying these words? Are we calling upon God to act by somehow preventing these things from happening (... that our eye have not part in any evil sight, or our hearing be inaccessible to idle words, etc.). Perhaps. Or what might we actually supposed to be doing?

St. Gregory's prayer in the Liturgy summarizes the task and the goal of our personal Lenten discipline. **Prayer involves our relationship with God and our conversation with Him.** Great Lent aims to reestablish what Adam & Eve lost. They walked and talked with God. Sin deceived them into thinking that they could hide. While you and I can easily call upon God's help with many things, and at various times, we are also expected to do our part as we live our lives from day to day.

There is much to be said about what is gained from the spiritual virtues of temperance, self-control, chastity, and modesty. They are exemplified in the life of the Holy Virgin who is at the forefront of intercessors. These virtues are greatly lacking in our day and are among the lessons that parents need to demonstrate and to spend time in helping their children understand. In doing so, our Tradition places importance upon ensuring that these virtuous qualities are seen, lived and experienced in our relationships.

Great Lent in our church is also time when we become focused upon addressing the subject of our passions; a word frequently heard in our prayers. The Fathers of the church saw every negative impulse that may thrust us into self-serving and self-gratifying obsessions as an opportunity to be transformed. One of the best teaching on this important lesson is heard in the words of St. John Climacus who was

commemorated last Sunday. St. John says that passions such as anger, gluttony, pride or lust, which can cause us to sin, can also be transformed to virtues if they are redirected. In other words we can “overcome evil with good” (Romans 12:21) by curbing or redirecting our passions. Listen to what St. John himself says:

God neither caused or created evil and therefore, those who would assert that certain passions come naturally to the soul are quite wrong. What they fail to realize is that we have taken natural attributes of our own and turned them into passions. For instance, the seed which we have for the sake of procreating children is abused by us for the sake of fornication. Nature has provided us with anger as something to be turned against the serpent, but we have used it against our neighbor. We have a natural urge to excel in virtue, but instead we compete in evil. Nature stirs within us the desire for glory, but that glory is of a heavenly kind. It is natural to be arrogant—against the demons. Joy is ours by nature, but it should be joy on account of the Lord and for the sake of doing good to our neighbor. Nature has given us resentment, but that ought to be against the enemies of our souls. We have a natural desire for pleasurable foods, but not surely for wastefulness.

Gluttony, St. John tells goes on to say, is a vice, but eating as such, is by no means sinful; there is nothing wrong about enjoying food. The practice of fasting implies no condemnation upon the action of eating, but serves to make that action *sacramental* and *Eucharistic* (a sacred action of thanksgiving).

I am convinced that these undiscovered and untaught lessons can make a significant difference in our personal struggle with anxiety, pain and human suffering. This is precisely why the Feast of the Resurrection (“Holy Pascha” *Aramaic for the word “Passover;”* [Christ is our Passover, having passed from death to life.]) is so very important and central to everything about our Orthodox worship.

Great Lent and Holy Week are not mere rituals and should not be looked upon as some magical formula for our healing. It is intended to provide us with a structure and prayerful services that bring us closer to a reality that we often want to ignore. The work and effort to change: to be renewed and transformed, remains with our willingness to do what is right with a self-discipline provided by the framework of our Church’s prayer life, beginning with the renunciation of pride and any sin that prevents us from being in communion or in fellowship with each other.

May we all make the most of our time in remaining days of the period of the Fast and in the Great and Holy Week which is to come in order to be prepared in

experiencing the full joy of Holy Pascha. And may the Glorious Feast of our Lord's Resurrection be even more meaningful this year to every member of our families.

EOTHINON 8

8 اللحن

TONE 8

الايوثينا 8

FIFTH SUNDAY OF GREAT LENT

COMMEMORATION OF OUR RIGHTEOUS MOTHER MARY OF EGYPT

EUTYCHIOS, PATRIARCH OF CONSTANTINOPLE; VENERABLE PLATONIDA OF NISIBIS IN SYRIA

الأحد الخامس من الصوم الكبير

قداس القديس باسيليوس الكبير

أبوليتيكيون القيامة باللحن الثامن

انْحَدَرْتَ مِنَ الْعُلُوِّ يَا مُتَحَنِّنٌ، وَقَبِلْتَ الدَّفْنَ ذَا الثَّلَاثَةِ أَيَّامٍ، لِكَيْ تُعْتَقَنَا مِنَ الْآلَامِ،
فِيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

طروبارية للقديسة مريم المصرية باللحن الثامن
بِكَ حُفِظَتْ صُورَةُ خَلْقِنَا بِدَقَّةٍ أَيَّتُهَا الْأُمُّ مَرْيَمُ، فَإِنَّكَ حَمَلْتَ الصَّلِيبَ وَتَبِعْتَ الْمَسِيحَ،
وَعَمِلْتَ وَعَلَّمْتَ أَنْ يُنْغَاضِيَ عَنِ الْجَسَدِ لِأَنَّهُ زَائِلٌ، وَأَنْ يُعْنَى بِالنَّفْسِ غَيْرِ الْمَائِتَةِ. لِذَلِكَ
تَبْتَهِجُ رُوحَكَ مَعَ الْمَلَائِكَةِ.

طروبارية رؤساء الملائكة باللحن الرابع

أَيُّهَا الْمُتَقَدِّمُونَ عَلَى الْأَجْنَادِ السَّمَاوِيِّينَ، نَتَوَسَّلُ إِلَيْكُمْ نَحْنُ غَيْرِ الْمُسْتَحَقِّينَ، حَتَّى أَنْكُم
بِطَلَبَاتِكُمْ تَكْتَنُفُونَنَا بِظِلِّ أَجْنَحَةِ مُجْدِكُمْ غَيْرِ الْهَيُولِيِّ، حَافِظِينَ إِيَّانَا نَحْنُ الْجَائِثِينَ
وَالصَّارِخِينَ بِغَيْرِ فَتُورٍ، أَنْقِذُونَا مِنَ الشَّدَائِدِ، بِمَا أَنْكُم رُؤَسَاءُ مُرَاتِبِ الْقَوَاتِ الْعُلُويَّةِ.

قنداق السيدة على اللحن الثاني

يَا شَفِيعَةَ الْمَسِيحِيِّينَ غَيْرِ الْمَخْذُولَةِ، الْمُتَوَسِّطَةَ لَدَى الْخَالِقِ غَيْرِ الْمَرْدُودَةِ، لَا تَعْرِضِي
عَنْ أَصْوَاتِ طَلِبَاتِنَا نَحْنُ الْخَطَاةَ، بَلْ تَدَارِكِينَا بِالْمَعُونَةِ بِمَا أَنَّكَ صَالِحَةٌ نَحْنُ الصَّارِخِينَ
إِلَيْكَ بِإِيمَانٍ: بَادِرِي إِلَى الشَّفَاعَةِ وَأَسْرِعِي فِي الْطَلْبَةِ، يَا وَالِدَةُ الْإِلَهِ الْمُتَشَفِّعَةِ دَائِمًا فِي
مَكْرَمِكَ.

الرسالة

(الأحد الخامس من الصوم)

صَلُّوا وَأَوْفُوا الرَّبَّ إِلَهَنَا نَذُورَكُمْ.

اللهُ مَعْرُوفٌ فِي أَرْضِ يَهُودَا. إِسْمُهُ عَظِيمٌ فِي إِسْرَائِيلَ

فَصَلُّ مِنْ رِسَالَةِ الْقَدِيسِ بُولِسِ الرَّسُولِ إِلَى الْعِبْرَانِيِّينَ. (14-11:9)

يا إخوة، إن المسيح جاء رئيسَ كهنةٍ للخيراتِ المستقبلَةِ واجتازَ الخيمةَ العظمى والكبرى، غيرَ المصنوعةِ بأيدي البشر، أي ليست من هذه الخليقة، فدخلَ قدسَ الأقداسِ مرةً واحدةً، لا بدمِ التيوسِ والعجولِ، بل بدمِهِ، فكسبَ لنا خلاصاً أبدياً، فإذا كان دُمُ التيوسِ والثيرانِ ورمادُ العجلةِ يُرَشُّ على المنجسين فيقدسهم، مطهراً جسدَهُم، فكُم بالأولى دُمُ المسيح الذي قدَّم نفسه إلى الله بالروح الأزلي قرباناً لا عيبَ فيه، أن يُطهرَ ضمائرنا من الأعمالِ الميِّتَةِ لنعبُدَ اللهَ الحي.

الإنجيل

(الأحد الخامس من الصوم)

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ مَرْقُسَ الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيزِ الطَاهِرِ. (45-32:10)

فِي ذَلِكَ الزَّمَانِ، أَخَذَ يَسُوعُ تَلَامِيذَهُ الْإِثْنِي عَشَرَ وَابْتَدَأَ يَقُولُ لَهُمْ مَا سَيَعْرِضُ لَهُ. "هُوَذَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَابْنُ الْبَشَرِ سَيُسَلَّمُ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَالْكَتَبَةِ، فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ وَيُسَلِّمُونَهُ إِلَى الْأُمَمِ. فَيَهْزَأُونَ بِهِ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ، وَفِي الْيَوْمِ الثَّالِثِ يَقُومُ." فَدَنَا إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبْدَى قَائِلَيْنِ: "يَا مُعَلِّمُ، نُرِيدُ أَنْ تَصْنَعَ لَنَا مَهْماً طَلَبْنَا." فَقَالَ لَهُمَا: "مَاذَا تُرِيدَانِ أَنْ أَصْنَعَ لَكُمَا؟" قَالَا لَهُ: "أَعْطِنَا أَنْ يَجْلِسَ أَحَدُنَا عَنْ يَمِينِكَ وَالْآخَرُ عَنْ يَسَارِكَ فِي مَجْدِكَ." فَقَالَ لَهُمَا يَسُوعُ: "إِنْكُمَا لَا تَعْلَمَانِ مَا تَطْلُبَانِ. أَتَسْتَطِيعَانِ أَنْ تَشْرَبَا الْكَأْسَ الَّتِي أَشْرَبُهَا أَنَا، وَأَنْ تَصْطَبِغَا بِالصَّبْغَةِ

التي أَصْطَبَعُ بِهَا أَنَا؟" فَقَالَ لَهُ: "نَسْتَطِيعُ". فَقَالَ لَهُمَا يَسُوعُ: "أَمَّا
الكَاسُ الَّتِي أَشْرَبْتُهَا فَتَشْرَبَانِهَا، وَبِالصَّبْغَةِ الَّتِي أَصْطَبَعُ بِهَا
فَتَصْطَبِغَانِ. وَأَمَّا جُلُوسُكُمَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَلَيْسَ لِي أَنْ
أَعْطِيَهُ إِلَّا لِلَّذِينَ أَعَدُّ لَهُمْ." فَلَمَّا سَمِعَ الْعَشِيرَةُ، ابْتَدَأُوا يَغْضَبُونَ عَلَى
يَعْقُوبَ وَيُوحَنَّا. فَدَعَاهُمُ يَسُوعُ، وَقَالَ لَهُمْ: "قَدْ عَلِمْتُمْ أَنَّ الَّذِينَ
يَحْسَبُونَ رُؤُسَاءَ الْأُمَمِ يَسُودُونَهُمْ، وَعُظَمَاءُهُمْ يَتَسَلِّطُونَ عَلَيْهِمْ. وَأَمَّا
أَنْتُمْ فَلَا يَكُونُ فِيكُمْ هَكَذَا. وَلَكِنْ مَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ كَبِيرًا، فَلْيَكُنْ لَكُمْ
خَادِمًا. وَمَنْ أَرَادَ أَنْ يَكُونَ فِيكُمْ أَوَّلًا، فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا. فَإِنَّ ابْنَ الْبَشَرِ
لَمْ يَأْتِ لِيُخْدَمَ بَلْ لِيُخْدَمَ، وَلِيَبْذُلَ نَفْسَهُ فِدَاءً عَنْ كَثِيرِينَ".

ملاحظة بخصوص تناول القربان المقدس

إن مفهومنا لتناول القربان يعنى عمومية المشاركة فيه لذوى العقيدة الواحدة، الا إن المشاركة في سر القربان المقدس هنا تقتصر فقط على أعضاء الكنائس الارثوذكسية والذين يحضرون أنفسهم بالصلاة والصوم والاعتراف منذ فترة قريبة (وعلى كل حال، فإننا ندعو الجميع للمشاركة فى الخبز المقدس الذى يوزع عند إنتهاء مراسيم القداس.) رجاء مراجعة الكاهن. إذا رغبت أن تصبح عضوا فى الكنيسة الارثوذكسية.